A SERMON

Preached before the

QUEEN

AT

WHITE-HALL,

On the 29th. of *May*, 1694.

BEING

The Anniversary of KING CHARLES II.
his Birth and Restauration.

By the Right Reverend Father in GOD,
GILBERT Lord Bishop of SARUM

LONDON,

Printed for Ri. Chiswell, at the *Rose and Crown* in St. *Paul's* Church-Yard, MDCXCIV.

THE
Bishop of SARUM's Sermon
Before
THE QUEEN,
ON
The 29th. of *May*, 1694.

PRINTED,

By Her Majesties Special Command.

A SERMON

Preached before the

QUEEN

AT

WHITE-HALL,

On the 29th. of *May*, 1694.

BEING

The Anniversary of KING CHARLES II.
his Birth and Restauration.

By the Right Reverend Father in GOD,
GILBERT Lord Bishop of SARUM

LONDON,

Printed for Ri. Chiswell, at the *Rose and Crown* in St. *Paul's* Church-Yard, MDCXCIV.

A SERMON Preached Before the QUEEN.

PSALM CV. 5.

Remember his Marvellous Works that he hath done his Wonders, and the Judgments of his Mouth.

THE chief design of the Anniversaries, as well as of the Rituals instituted by *Moses*, was to oblige the Jewish Nation frequently to reflect upon the wonderful Characters of Gods love and care of them, and the Signal Miracles wrought for their Preservation and Deliverance. Upon the returns of those Days, and upon the performance of many Rites, which had no clear signification in themselves, it was natural for the younger, and

and the more ignorant among them, to ask what the meaning of those things was? And then the Fathers and Masters of Families made them long and particular Recitals of their Deliverance out of *Egypt*, on the days of their *Paschal Festivity*, of their Station at *Mount Sinai*; and the Promulgation of the Law, at their *Pentecost*; and of their march through the Wilderness, on the Feast of *Tabernacles*; and with the Commemoration of those Signal Transactions, they were to mix Reflections on their Religion and Laws, their Obligations to adhere to the one, and to conform themselves to the other.

This was the provision that God made for keeping that People always in mind of his Goodness to them, and of their Duty to him, besides the Weekly returns of their *Sabbaths*, and the Monthly returns of their *New-Moons*. Those Festivities were of *Seven* or *Eight* days a piece: And all the People of the Land assembled then at *Jerusalem*, and spent that time in Discoursing over those Memorable Transactions.

The Rituals of their Worship at the Temple on these days, were likewise suited to the ends of those Institutions, and several of *Davids* Psalms were probably intended, as Hymns to be Sung at those times for heightning the Solemnities of the Feast, and for infusing those matters deeper, both into the Memories and the Affections of the People. In the daily Worship of the *Jews*, they made use only of a small number of the *Psalms*, the greatest part of them being composed upon some of the eminent turns of *Davids* own Life: But others relate to remoter and more general Matters. This and the following

lowing *Pſalms*, ſeem to have been penned for the *Paſſeover*: This carries on the Thread of Gods Providences towards their Fathers, till they came out of *Egypt*: The next begins at the Wonders wrought in the *Red Sea*, to which he adds a lively Recital of their Ingratitude, Diſobedience, and frequent Murmurings: The one *Pſalm* tending as much to humble that Nation, with a Repreſentation of the Sins of their Fore fathers, as the other exalted them with Reflections on Gods care and love to their Anceſtors, that had appeared in ſuch Surpriſing Inſtances. Both theſe *Pſalms* are introduced and ended with ſuch elevating Expreſſions, that could not but very much affect the *Iſraelites*, as oft as they repeated them, or heard them Sung in the Temple.

In the words of my Text, we have, in ſhort, the chief Duty of thoſe and all other Feſtivities: They tend to raiſe our Minds towards God, to acknowledge and adore his Providence, *Remember his Marvellous Works that he hath done, his Wonders*: Some have thought that one of theſe words belongs to the *Miracles* that were wrought for that People, and that the other belongs to thoſe *Happy Providences* that had watched over them, and conducted them; but there may perhaps be too much nicety in this, for as both the *Words* ſeem to relate to *Miracles*, the Hiſtory here related to being one continued Scene of *Miracles*, ſo it is an ordinary piece of Beauty in Poetry, eſpecially when it is deſigned for Muſick, to expreſs the ſame thing by different words; and therefore I ſhall not ſtrain theſe too nicely: But while they remembred the *Miracles* that God had wrought, in order to the bringing them out of *Egypt*, they were not to forget the *Judgments of his Mouth* or *Face*, that is, the Laws which

which were delivered on *Mount Sinai*; first to *Moſes*, *Face* to *Face*, and to the whole Nation in that Majeſtick appearance, which reſted on the top of the Mountain, and in that dreadful Promulgation, which did not only terrifie the *Iſraelites*, but *Moſes* himſelf, who though more accuſtomed to Divine Manifeſtations did *Fear and Tremble exceedingly*. *Judgments* being one of thoſe words that are uſed promiſcuouſly with *Laws*, *Statutes*, and *Commandments*, as appears through the whole 129 *Pſalm*.

Theſe words thus opened, do plainly lead us to conſider the right end, and true uſe of Anniverſaries, which is to have the Impreſſions of Gods governing the World infixed deeply upon us; by conſidering the more eminent ſteps of his Providence, that from thence we may be brought under a deeper Sence of our Obligations and Duty to him. The repaſſing frequently in our minds, the Bleſſings that have deſcended either upon that Church and Nation to which we belong, and in whoſe proſperity every individual has a ſhare; or more particularly upon our ſelves, is a Duty of Religion which is founded upon the common Principles of Gratitude and Juſtice. If the favours that we receive from one another, ought to be frequently thought on by us, to beget in us due acknowledgments, and to oblige us to ſuitable returns, then by a higher Parity of Reaſon, we ought to raiſe our minds to a very frequent revolving of thoſe great and unvaluable Bleſſings, that have in ſo diſtinguiſht a manner, been now for many years the happy Lot of this *Church* and *Nation*. And as every Man will find in the Series of his own ſmall concerns,

concerns, much matter of Reflection and Praiſe, when he conſiders that watchful Providence that has hovered over him, that has by an indiſcernable conduct, carried him by many Dangers, which he ſeemed to be courting, and into which he had precipitated himſelf, if that good Hand had not diverted the danger from him, or him from it: Often dangers being paſt before we were ſo much as aware of them. The good things that we receive, come to us often very unexpectedly, by unpromiſing means, and by a Conjuncture that we had neither laid, nor ſo much as ever looked for: In ſhort, every Man, who does attentively and gratefully obſerve the Methods of Providence towards him, will be ſoon able to furniſh himſelf with much matter of Meditation here: But I am now upon a more general Subject, of conſidering the Reflections that we ought to make on thoſe Bleſſings, that come down upon greater Bodies in common; which Anniverſaries are deſigned to perpetrate.

Here is an exerciſe of Religion which is beyond no mans compaſs of thought or capacity. A little memory to lay things together, and a ſmall meaſure of judgment to obſerve the viſible cauſes and conſequences of them, will ſerve turn here; ſome may deſcend to more particulars than others, and may reaſon more exactly; but every man is capable of thought enough upon this head, to beget in him a ſenſe of the power and wiſdom, the juſtice and goodneſs of God, in the Government of the World. A man needs no great ſtock of knowledge, nor much fineneſs of thought to go far

here; and as this ſort of exerciſe is within every mans reach, ſo it has not in it that irkſomneſs that hangs often upon other duties, ſuch as publick or private worſhip, the ſorrowings of repentance, or earneſtneſs in prayer: this goes more with the grain, there is no pain but a very conſiderable pleaſure in it. All Hiſtory, eſpecially what is ſecret and inſtructing, is pleaſant, but moſt of all are ſuch Remarks from Hiſtory as repreſent the Church and Kingdom to which we belong as the ſpecial Subjects of a favourable Providence. Partiality and ſelf-love may carry us too far on this head, and make us conſtrue things too advantageouſly of our own ſide, and ſtretch them too much; imagining perhaps, that to be the indication of a more particular care, which was only the effect of a general Providence: but even this bias upon us, to carry our Obſervations further then things will bear, makes it out, that ſuch Meditations are exerciſes that give much more pleaſure than pain. Sometimes I confeſs a black proſpect and a gloomy face of things, may be on the other hand as unreaſonably aggravated by men of melancholly tempers: yet even in that caſe, the remembring paſt deliverances gives livelier and more promiſing hopes, ſo that this may be well reckoned the eaſieſt and pleaſanteſt exerciſe of Religion, nor is there any one more uſeful: nothing ſhews the folly of Man, and the wiſdom of God more eminently, then when we ſet them together: nothing ſhews the corruptions of the Human Nature, and mercies of the Divine more conſpicuouſly, nothing mitigates the ſharpneſs of our afflictions, nor tempers our mind in proſperity ſo much as our depending upon Providence, and aſcribing the good things that happen to its influence, and not claiming too great a

ſhare

ſhare in them to our ſelves; nothing tempers the mind ſo equally in every turn and ſtate of life, as the Belief of God's governing the World, and the turning our thoughts frequently to ſerious reflections upon it.

I will not enter here upon that deep, but myſterious, and often abuſed Argument of Providence. I ſuppoſe you do all believe it; for indeed if you believe it not, you believe nothing in Religion, to any purpoſe: without this, our Prayers and Praiſes would come within a very ſmall compaſs: our faith and hope would be much narrower; and our love to God would be much blunted, if we brought our ſelves once to think, that all things go in a chain, that there are no ſpecial directions in the conduct of this World; but that *Chance* or *Fate* diſpence every thing; either with inexorable ſullenneſs or in a tumultuary levity; We muſt in conſequence to ſuch perſwaſions let our ſelves looſe from all the reſtraints and all the ſeriouſneſs of Religion: but inſtead of theſe, how ungrateful ſoever they may be to undiſciplined minds, we ſhould have nothing to ballance, to fix or to govern us, but ſhould be toſs'd from wave to wave. We ſhould either have the black Cloud of hard fate hang over us, or be in the conſtant fears of the next bad chance, which might in a minute throw down all that former good ones had built up. A man that does not believe a Providence has no ſupport from a better proſpect in his ill circumſtances, nor are his good ones ſecured to him by any hope of their continuance: whereas he who believes that all things are directed by infinite wiſdom and goodneſs, receives the good things that fall to him with a particular tenderneſs; becauſe they ſeem to be the

indications of the love of his heavenly Father towards him; and he expects that they ſhall be continued to him, as long as it is fit that he ſhould hold them, that is, as long as they are real bleſſings to him; and he deſires to keep them no longer, and on no other terms: he does not ſink under calamities; he conſiders them as medicinal things ſent to reform him or to try his vertues, and to make ſome publick Eſſay of the force and firmneſs of his faith and patience.

To all this, that demonſtrates how much a happier thing it is for Mankind to be under the belief of Providence then otherwiſe, I will only add one conſideration that wiſe men have obſerved in many different Ages and Climates of the World; and which they have thought no ſmall confirmation of this great Article of Religion; that at ſome times a ſtrange Spirit ſeems to run through whole Nations and Communities, which can hardly be either reſiſted or repreſſed. A great Impetus and Fermentation works powerfully for a while, and then goes off, without any viſible cauſe that appears, either for its beginning or for its ending. The ſame occaſions that produced ſuch a temper at one time, will not have the ſame effect at another; an irreſiſtible courage does ſometimes riſe in great Bodies, as unaccountably as it falls. The fervour with which the Reformation began was not more extraordinary, than the flatneſs under which it has fallen in this Age, and the extraordinary heat and giddineſs that ſpread it ſelf over theſe Nations in the beginning of the wars, was not more amazing than the calm concluſion in which they en-

ended at laſt, which is the bleſſing that we do now commemorate, and on which I do now enter.

But as the *Jews* did at the *Paſchal Solemnity* carry back the recapitulation of their deliverance out of *Egypt*, to God's firſt calling *Abraham* out of the Land of the *Caldeans*, ſo that we may make fuller and clearer reflections on the bleſſings of God to this *Church* and *Nation*, in the protection and proſperity of the *Royal Family*, and that in the ſame view, we may obſerve thoſe extraordinary ſteps of Providence, that have appeared both towards the *Crown* and the Reformation, and at once, both conſider *his Wonders*, and *the Judgments of his Mouth*, ſuffer me to begin my Recital of ſome more Signal Providences, as high as the firſt beginnings of the Reformation.

Before that time, our Princes were but half Kings, a Forreign Power ruled over the Conſciences of their People: The *Immunities* of *Places* and *Perſons* were great checks to their Authority. The beſt part of the Soil, and much of the Wealth and Treaſure of the Kingdom, were at the diſpoſal of a Body that claimed to be Independent on the *Crown*; and were ſubject to a ſevere Maſter, at whoſe Mercy our *Kings* Reigned, and governed their *Subjects*; and were frequently put into great Convulſions, when they ſeemed to break in upon an Authority that pretended to be *Sacred*, and on that ſcore juſtified its being ſo tender of all its Uſurpations. A High-ſpirited King aroſe, who together with his People, were reſolved to bear no longer with

with that Diminution of the Security and Dignity of this *Imperial Crown*: The Importance of that *Word*, as it is uſed in our *Laws*, having no Relation to our Conſtitution at home, as ſome have vainly imagined, it ſignifying only, that this was a compleat Government within it ſelf, having no dependance on any Forreign Authority whatſoever. That King though often threatned with Invaſion and Rebellion, and though he had drawn upon himſelf the Fury and Revenges of a vaſt multitude of Implacable *Waſps*, whom he had ſtirred out of their *Neſts*, yet eſcaped all dangers, and carried on his deſigns as far as his Principles could go: He removed the Rubbiſh, and ſo made way for that which he could not have promoted himſelf, being ſtill deeply tinctured with his firſt Impreſſions and Engagements. It was much for one Man, to do ſo much as he did: He reſtored the Crown to a great part of its Luſtre, as well as its Authority, and recovered that which was weakly parted with, in a courſe of many dark and Superſtitious Ages. Before him our Princes were to make their Applications elſewhere, and to take their meaſures from thence, how their own People were to be governed: but now the Government is entire, all is done at home, no Vaſſalage is to be paid to a Tyranny, which was as cruel in its Adminiſtration, as it was unjuſt in its pretentions; and had in a more particular manner oppreſſed this Kingdom, Triumphing too Imperiouſly over the eaſineſs of our Princes, and the Superſtition of their Subjects.

As the firſt part of that great Work was ſo far ad-

advanced by a King, whom nature had fitted for a performance that required a Man of no ordinary *Genius:* So a young Prince ſucceeded, who had every thing in him that was Great and Promiſing, far beyond his years. In his Reign our Reformation was perfected, but while ſome went into that good deſign upon True and Noble Principles, there was a mixed multitude that came in for a ſhare of the *Spoil*, and were a *Reproach* to that which they ſeemed to promote: One bad Man in particular, who at his Death profeſſed that he had all the while adhered to his old perſwaſions, even when he ſeemed to act moſt differently from them. The good Men of that time, did look for a terrible *Cataſtraphe:* They did not think that God would ſuffer his Houſe to be built up by ſuch *defiled Hands*, or bleſs ſuch a corrupted Scene, with the continuance of ſo good a King, the *Joſias* of this Church. All was quickly laid in the Duſt, and turned not only into Rubbiſh but to Aſhes, and a ſevere ſtorm was ſet over this Church; but when it was like to have ſpread it ſelf over the reſt of *Europe*, and that the two Crowns being under the Miniſtry of two *Cardinals*, both deſigning to extirpate the Reformation, were coming into a Peace, that ſo they might be at leaſure for ſuch bloody work at home; it pleaſed God to deliver this Church, to raiſe up again that light which ſeemed almoſt quite extinguiſht, and to bleſs us with that ever renowned *Queen*, who did not only reſtore and repair what had been ruined at Home; but became the Support and Strength of all Abroad. They found not only Sanctuary among us, but carried from us both

Force

Force and Treaſure, to preſerve and ſecure themſelves. Things lookt often ſo cloudy, whilſt the greateſt power, and the vaſteſt Treaſure of *Europe*, was engaged with an unrelenting fury on the other ſide, that for about twenty years together, the wiſe Miniſtry of that Reign were every year looking for a fatal Revolution: At laſt God by blaſting all their deſigns, both open and ſecret, and chiefly the laſt and greateſt Attempt of the boaſted *Invincible Armada*, did ſecure that *Queen*, and Eſtabliſh this *Church*; and by her Protection and Influence, ſeveral Forreign Churches were alſo Formed and Eſtabliſhed, and the Correſpondence we maintained with thoſe beyond Sea, made us the ſafer, and the more united at home. The Crown was fortified with Alliances and Dependencies abroad, the Nation was ſpread by many Colonies into remote parts. Trade flouriſhed, and Wealth from all parts flowed in upon us: The bleſſings both of Heaven and Earth meeting together in that *Celebrated Reign*. What was wanting to Compleat the Happineſs of this Nation was brought about in the *next*, in which the whole *Iſland* was brought under the ſame *Head*: And the Northern parts which had been formerly Scenes of War and Deſolation, uncultivated and ill peopled, became the quiet Seats of Tillage and Induſtry; ſo that *Nature*, that ſeemed to have laid this Iſland, and deſigned it for one *Monarchy*, was now anſwered by this happy Union. And the many Diſorders in *Ireland*, forced the Reduction of that Kingdom to Civility and Induſtry, to the ſame Laws and Language, and for the greater part to be of the ſame Stock and Race with our ſelves.

These are some of the more signal felicities, which have happened to us, and to the *Crown* that protects and governs us, since that happy *light* first visited us: *And the Land had rest fourscore years:* The longest period that we find marked in the old Testament, of the quiet of the people of *Israel.* Nor can we easily assign the like period in any History, of such an entire and long continued peace: for in all that time, tho we had Wars abroad, they never broke in upon us, to disturb us at home. The short and soon suppress Insurrection of some *Earls* in the *North*, scarce being to be reckoned as an interruption of our quiet. But while God protected us from our Enemies, yet when we had *corrupted our ways before him*, he delivered us up to our selves, to be plagued by our own Follies, and they proved severe punishments. I will not open that black and dismal Scene: I will not suffer any thing that looks like *anger* or *satyre*, to darken the chearfulness of this day, or to lowr those thoughts that should be now softned to joy; but a joy in God, decent and modest, and suitable to the occasion. Judges 3. 30.

I will not repeat History or Gazettes: I will only lay before you some reflections that are not the less important, because how obvious soever they may be, yet they are not so generally commented on, as they well deserve to be. Our Confusion lasted long, and the Scenes shifted so oft, that at last men found no known Constitution, no Precedent either at home or abroad, that could fit us: so that Assemblies of a new nature were formed, in which men gave scope to their imagination; to invent a Scheme of Government that could secure us: But all in vain, the Ancient Landmarks stood still in all mens eyes, and thoughts, and the Nation grew so weary of its tossings, and so wise af-

Force and Treaſure, to preſerve and ſecure themſelves. Things lookt often ſo cloudy, whilſt the greateſt power, and the vaſteſt Treaſure of *Europe*, was engaged with an unrelenting fury on the other ſide, that for about twenty years together, the wiſe Miniſtry of that Reign were every year looking for a fatal Revolution: At laſt God by blaſting all their deſigns, both open and ſecret, and chiefly the laſt and greateſt Attempt of the boaſted *Invincible Armada*, did ſecure that *Queen*, and Eſtabliſh this *Church*; and by her Protection and Influence, ſeveral Forreign Churches were alſo Formed and Eſtabliſhed, and the Correſpondence we maintained with thoſe beyond Sea, made us the ſafer, and the more united at home. The Crown was fortified with Alliances and Dependencies abroad, the Nation was ſpread by many Colonies into remote parts. Trade flouriſhed, and Wealth from all parts flowed in upon us: The bleſſings both of Heaven and Earth meeting together in that *Celebrated Reign*. What was wanting to Compleat the Happineſs of this Nation was brought about in the *next*, in which the whole *Iſland* was brought under the ſame *Head*: And the Northern parts which had been formerly Scenes of War and Deſolation, uncultivated and ill peopled, became the quiet Seats of Tillage and Induſtry; ſo that *Nature*, that ſeemed to have laid this Iſland, and deſigned it for one *Monarchy*, was now anſwered by this happy Union. And the many Diſorders in *Ireland*, forced the Reduction of that Kingdom to Civility and Induſtry, to the ſame Laws and Language, and for the greater part to be of the ſame Stock and Race with our ſelves.

These are some of the more signal felicities, which have happened to us, and to the *Crown* that protects and governs us, since that happy *light* first visited us: *And the Land had rest fourscore years:* The longest period that we find marked in the old Testament, of the quiet of the people of *Israel.* Nor can we easily assign the like period in any History, of such an entire and long continued peace: for in all that time, tho we had Wars abroad, they never broke in upon us, to disturb us at home. The short and soon suppress Insurrection of some *Earls* in the *North*, scarce being to be reckoned as an interruption of our quiet. But while God protected us from our Enemies, yet when we had *corrupted our ways before him*, he delivered us up to our selves, to be plagued by our own Follies, and they proved severe punishments. I will not open that black and dismal Scene: I will not suffer any thing that looks like *anger* or *satyre*, to darken the chearfulness of this day, or to sowr those thoughts that should be now softned to joy; but a joy in God, decent and modest, and suitable to the occasion. Judges 3. 30.

I will not repeat History or Gazettes: I will only lay before you some reflections that are not the less important, because how obvious soever they may be, yet they are not so generally commented on, as they well deserve to be. Our Confusion lasted long, and the Scenes shifted so oft, that at last men found no known Constitution, no Precedent either at home or abroad, that could fit us: so that Assemblies of a new nature were formed, in which men gave scope to their imagination; to invent a Scheme of Government that could secure us: But all in vain, the Ancient Landmarks stood still in all mens eyes, and thoughts, and the Nation grew so weary of its tossings, and so wise af-

ter ſo many practices, that had been made upon it, as to return to its firſt Baſis, and to its immemoral Conſtitution: The Confuſions of that time will ſtill be preſerved in our Hiſtory, as the beſt and moſt demonſtrative Arguments, to recommend our Conſtitution to us: ſince we ſee that nothing could bring the Nation to Quiet and Order, till it ſettled again on its old Foundation, and returned to that frame under which it had ſubſiſted, and flouriſhed for many Ages; and without which it could not be ſupported a few years, even tho a reſolute and victorious Army, that was deeply engaged both by Principle and Intereſt, endeavoured to fix it upon another bottom. The Tide turned, and how ſtrangely ſoever mens Paſſions and Humours wrought againſt it, yet nothing could withſtand the united deſires of the whole Nation, that called aloud for *bringing back the King*. This no doubt has been, and will ſtill be a powerful Curb to reſtrain the violence of ſome mens tempers; and to make all to conſider, how hard it is even by Force and with Succeſs, to work a Nation off from its antient and known Government, to new Models and airey Speculations.

The great and free range that Enthuſiam then had, the multiplicity as well as the extravagance of the Sects that ſprung up among us, in thoſe day of Confuſion and Violence, the wild Notions as well as the ungoverned practices of the ſeveral parties, their mutual animoſities, and the groſs hypocriſie that run too viſibly through the greateſt numbers of them, did contribute not a little to bring the Nation back to love *Decency* and *Order* in ſacred matters: and many, who perhaps formerly diſliked our publick Eſtabliſhment, having exceptions that ſeemed plauſible to ſome particulars

culars in it, came afterwards to ſee how miſchievous it was to bring men once off from rule and *order*, and to give ſuch ſcope to humour and fancy: and ſo, they grew more in love with ſettled methods, and have adhered more firmly to them: and thus we may conclude that the Eſſay, which was made then to new model both *Church* and *State*, how fatal ſoever it proved to thoſe who were run down in the ſtruggle, yet has ſince that time, had this good effect, to eſtabliſh both, upon a firmer foundation in the hearts of the people.

Two things were alſo very eminently remarkable in the whole courſe of our diſorders, the one was, that the very Party which of all others was the moſt concerned to new caſt the Nation into the old model, and to ſet up that Government, on how bad a title ſoever, which was that only, that our Law could acknowledge, ſince they of all others needed a pardon moſt to cover them from *Sacred and Royal Blood*, beſides many other leſſer crimes, which lay upon them, they had alſo divided among themſelves the ſpoils of the *Crown*, and of the *Church*, to which they could have no title founded in Law, without an authority, with which our Conſtitution did agree: for ſo ſacred is our frame, that the very ſhadow of it, has a great operation in *Law*, and had they agreed to have ſet up their *Idol King*, this would have gone ſo far, both to have indemnified their perſons, and to have ſecured their Eſtates, that even the happy Reſtoration that followed, could not eaſily have ſet that matter right: both the *Crown* and the *Church* had been put to wreſtle with great difficulties; all which was happily prevented, by the unmanagable ſtiffneſs of thoſe, who of all others were the moſt concerned to have promoted it: and thus

without any conſiderable difficulty, every thing did eaſily fall into its old Channel again: and when it was too late, thoſe who proved the Inſtruments of their own Ruin, ſaw their Error: but could not then rectifie it: they expiated their crimes with their own Blood, and ſo *the Land was purged*: and what had been unjuſtly acquired, was moſt juſtly reſtored back to the true owners again.

But the moſt eminent character of God's merciful Providence towards theſe Nations, in the bleſſing of this *day*, was the manner of it. It made our miſeries both the leſs ſenſible to us, and the leſs out of our power to overcome, that *Strangers* got no footing among us, all the while: and that the depreſſed ſide, was not caſt on demanding aſſiſtance from thoſe who might in concluſion have proved cruel friends, and the worſt of *Enemies*. All *Europe* was ſo deeply engaged in a long and cruel War, that it was not in the power of our neighbours to take advantage either from the feebleneſs that our diſtractions threw us into, or from the neceſſities of the weak and *unfortunate* ſide, and ſo to come in for a ſhare of the *ſpoil*, which is commonly all, that *Auxiliary* forces deſign on ſuch occaſions. While the Nation was left to its ſelf, and all was in its own hands, as well as its Subſtance and Stock was kept entire, it was in their own power to return again to their old Foundations. The time in which this happned, was alſo Critical, for it was when our deſtemper was at its height: when an Enthuſiaſtical and Cruel Spirit was in the *Aſcendant*, which probably if it had not then been effectually maſtred, had burſt forth into very diſmal extravagancies. *Enthuſiaſm* armed with *power*, being like a Sword in a mad mans hand: but as our diſtractions at home were in

in their heighest Fermentation, the state of affairs abroad changed so considerably, by the *Peace* that was made between the two *Crowns*, that then it was highly probable, Foreigners might have thrust themselves into our affairs: and that both out of Political and Religious considerations. It appears to have been the settled opinion of a great *Cardinal*, and a Chief *Minister* at that time, that when the War was quite ended, both Crowns should have concurred to the re-establiment of the Royal family; tho from those remnants of his, it also appears that he neither meant well to the *King* nor to the *Nation* in it. However it is most likely, that upon the lessening of the Forces on both sides, that followed upon the Peace, the late *King* might have received such a powerful assistance of men of fortune, that he might have *invaded*, or rather come into his Kingdom with a foreign force. If he had succeeded in it, as he would have been under great obligations to those who had assisted him, so he would have been much in their power, and might have come under the odious name of a *Conqueror*, which might have rendred his Government both severe and hateful; and must have ended, either in the total subversion of *Publick Liberty*, or in new and dreadful Convulsions, which must have endangered the whole, and exposed us to be a prey to some violent Invader.

It was therefore no inconsiderable part of the deliverance of this day, that it was brought about in such a manner, that the King owed it entirely under *God*, to the duty and affections of his own *Subjects*, without any others pretending to have the least share in it; so that the whole frame of our Constitution reverted to its former state, and nothing was put, or left out

out of *joint*. The late King had no reaſon to depart from our Conſtitution with relation to his People; becauſe they had ſo chearfully returned to it with relation to the *Crown*: and of all others he had the leaſt obligation on him, to his next neighbours, tho they were likewiſe his moſt immediate Kinred; and that the chief occaſion of our miſeries, came from Councils that were inſpired from thence.

As this bleſſing was procured to us immediately, by a management at home, ſo the calm and the unanimity, with which it was brought about, had ſuch a ſtamp of the goodneſs and mercy of Providence in it, as is perhaps without example in Hiſtory. Thoſe who know the tranſactions of that time, cannot reflect without amazement, on the unaccountable change of the diſpoſitions of the Nation towards the *Royal Family*, that happened from the year 1640, to the year 1660. And all this was brought about by a turn over the whole Nation. Arguments or Speculations ſeldom have ſuch effects. If the greater part had brought in the leſs, the event had been ſtill great and amazing, but it was all over wonderful when the *whole* changed ſo entirely, that the *few* who were engaged by their Intereſts and Fears, as well as by their Notions, to oppoſe it, were brought under ſuch a conſternation, broken into ſuch diviſions, which the Ambition and Heat of ſome, and the the Miſtruſt and Jealouſie of others had ſowed among them, *that none of thoſe men of might found their hands*, but ſeemed to be caſt into *a dead ſleep*. So great an Army, ſo long trained, ſo well Diſciplined, and ſo oft Victorious, might have raiſed ſuch an oppoſition as could not have been eaſily reſiſted, if at all. It had appeared in the year 1648, what feeble things popular and tumultuary Inſurrections were, when in almoſt all the quarters of *England*

land the people riſe and deſired to be rid of the Army, to have that *Bleſſed King*, ſet at Liberty, and on his Throne, and to have the Nation again ſettled: but ſo little Concert and Union, ſo little Method and Order, appeared in all thoſe motions, that they only ſerved to promote that which they were affraid of: the Army was fluſhed with Victory and Succeſs, and carried every thing before it: Which brought on the black and fatal 30*th* of *January*. But now when the time was come, in which God was to reſtrain their force, as he does the Seas, *hither ſhalt thou come and no further: here ſhall thy proud waves be ſtopt*: when *God aroſe to judgment, the earth feared and was ſtill.*

It appeared by the violence in which a ſmall number of them ſtudied to overturn this happy change after it was wrought, what greater numbers of them, if united might have done to have hindred it. So that the giddineſs with which they were ſtruck, and their want of Council and Spirit, upon ſo great an occaſion, was a greater indication of an over-ruling Providence, than if they with the reſt of the Nation, had really changed their minds, and gone into the Stream. They both meant to oppoſe it, and might have done it to a great degree; had not God taken from them at once, both *Head*, *Heart*, and *Hand*: and thus when we obſerve all the Methods of the Providence of God, in bringing this about, we muſt adore the Wiſdom, but moſt particularly the Goodneſs of them, both towards the *Royal Family* and towards the whole *Nation.*

From what confuſions were we then freed, and what a Scene of Blood and Miſery had this Nation probably been, if the turn had not been ſo entire as it was: And how little ſoever, many may either apprehend

hend or value the bleſſing of a legal Government, tempered between the extreams of lawleſs *Tyranny* on the one hand, and of wild and Enthuſiaſtical Frenſies, on the other, yet they muſt conclude that in this reſpect we were reſtored at that time to a Government that is much the happieſt of any now in the World, and is ſo particularly fitted for us, that nothing elſe could make us either ſafe or happy.

But all the bleſſings of that time did not terminate in that day, or in the Reſtoration of the *Royal Family* at that time: what was done then, made way to what we enjoy at preſent: Without *that* we could not have expected the happineſs we do now live under, and look for. I will not reflect on the Gloom that has come between: the unhappy things which have come ſince: but whatever we have been, or whatever we were like to have been, we do *now* ſee a better proſpect, not only the *Crowns* flouriſhing at home, but the Laws and Liberties of the people happily revived; not only our Religion ſecured, and our Church protected, but that from us other Churches are in hope to receive *Protection* and Strength, and the reſt of *Europe* a juſt ballance, and a quiet ſecurity: that now *England* is not only recovering the intereſt and ſhare that naturally belongs to her, but is at preſent the great Inſtrument of giving all *Europe* a happy eſcape from a vaſt danger, that had threatned it all over.

In this Audience, I ſhall not enlarge further on this Subject. I need ſay the leſs, becauſe we do all feel and hope ſo much from it. The Subject indeed ſpeaks ſo much, that I may be well allowed to ſay the leſs. This is the compleating of that happy change, which is now to be reflected on, with ſo much the more joy, becauſe we have reaſon to hope that we are near, very near, all

all that a Nation can wiſh for, to make it both Great and Happy, Proſperous and Safe.

But as we have thus let our thoughts run out upon the *wonderful works*, that God on this day did for us, ſo we ought not to forget the *Judgments of his mouth*, his *Laws* and his *Goſpel*: that are the much greateſt of all his bleſſings, that render all other things to be bleſſings indeed to us; they being chiefly intended to ſecure this to us, and to engage us to improve it to the beſt purpoſes. For as the Pſalm ends, all Gods mercies to the Jewiſh Nation, were given them, on this deſign *that they might obſerve his Statutes, and keep his Laws*; ſo what anſwers to this among us, but is indeed a great many ſizes beyond it, is the purity of the Chriſtian Religion, which we have now enjoyed above an Age and a half, with advantages beyond any Church under Heaven, and in a courſe of temporal bleſſings beyond any that we ever knew ſince we were a people: *England* is more encreaſed at home and abroad, in the Soil cultivated at home, and in the Colonies ſent abroad, in the numbers of the people, in Force and Shipping, in Wealth at home, and Trade all the World over, and in the refinings of ſolid Learning, or uſeful Arts, in this period, ſince the Reformation, than for ought appears to us, it ever was before, ſince we were a Nation: and it now poſſeſſes all this under a Civil Government, that is the wonder as well as the envy of the World: for while other Nations have either fooliſhly thrown up and abandoned their *Liberties*, or have been forcibly deprived of them, and ſee no remedy; we have ours not only preſerved, but ſecured by freſh explanations and proviſions: All this put together ought to make us conſider the great value of that unſpeakable bleſſing which God is ſo ſignally

recommending to us, by thoſe happy Providences which accompany it.

If we could examin it in it ſelf, without thoſe bleſſed conſequences, we ſhould ſee cauſe enough to value it highly, or if we could compare our own condition with either the *Heathen Nations* that are utter ſtrangers to it, or thoſe *degenerated Chriſtians* that have corrupted it, ſo as to be but little better than *Heatheniſm* it ſelf, then we might be able to form a truer judgment of that happineſs, which we enjoy in it. I confeſs, as the far greater part uſe it, there is no great account to be had of it: if it is only a ſet of Notions, how true ſoever they may be, and a circle of ſome forms, in which we go always round, without making any progreſs, then tho our Religion may be leſs burdenſome and impoſing than ſome others, yet after all, it can be no great matter it ſelf: but if this Goſpel, and theſe Laws of God are means intended by him for the greateſt ends, fitted for them, and capable of procuring them to us, if they by their own efficiency are capable of making us not only happy in another world, but even happy in this life, happy in our ſelves, and happy in another, if they tend to make a Nation great in general, and every individual of it, both great in himſelf, and great in his uſefulneſs to mankind, then we may juſtly Glory in our Religion and in thoſe *judgments of his mouth*, with which God hath bleſſed us: and whatever advantages the *Jews* had reaſon to reckon themſelves under, by their Laws, beyond the Nations round about them, theſe will appear to belong much more eminently to us, when we compare our ſelves with the corrupted ſtate of Chriſtianity, that prevails in ſo many Kingdoms not far from us.

The

The *Jews* were by the Laws of *Moſes*, delivered from all that Idolatry and Magick, thoſe ſuperſtitious and barbarous rites that had over-run Heatheniſm: from the cruelty of offering up humane Sacrifices, nay, and their own Children too, to thoſe *falſe Gods*, whom they ſerved: They worſhipped the hoſt of Heaven, Sun, Moon, and Stars, high Hills, great Stones, ancient Oaks, the founders of Nations, and inventers of Arts: they had Images and Statues to reſemble the Divinity, and believed, that a company of extravagant rites, had in them, by the Charms they uſed with them, ſtrange and ſublime vertues. Thoſe Deities they appeaſed with a variety of oblations, which they believed were acceptable to them: theſe were managed with much Pomp, and at a vaſt charge: an exactneſs in them they thought pleaſed the Deity, as much as a failure therein provoked it: and they had a variety of Gods for ſeveral Countries and Profeſſions; a ſpecial Deity belonged to every occaſion: How happy then might the *Jews* reckon themſelves, who ſaw through all thoſe vain imaginations, and knew that there was but *one only God*, the ſupream Lord of all things; a *pure mind*, and therefore capable of no bodily repreſentation, and ſo ſublime a *Being*, that what Sacrifices, and Rites ſoever he appointed, yet admitted of no humane Sacrifices, and had limited his appointments within ſuch bounds, that all Superſtition was cut off. Now if theſe Characters of the Heatheniſh and Jewiſh Religion are applied to the preſent State of Chriſtendom, it will appear that we have the ſame reaſon to value our Religion, that the *Jews* had to value theirs.

There is a Communion of Christians, whose Churches are full of Corporeal representations, of that which they adore: those Statues have all such Ornaments about them, and such adorations paid them as the Heathens were accustomed to: Many created beings have all the acts of worship, such as Prayers, Praises, Incence burnt, bodily adoration, Churches built, Sacraments used for their honour; and even that Sacrament which is no less than the immediate object of the highest degrees of worship among them. Thus if ever there was, or if there can be Idolatry in the world, they are guilty of it. All those pretended vertues, that by their benedictions they give out, that they put on holy water, *Agnus Dei's*, with all the train of those consecrated things, with which they entertain the credulity and the misled Devotion of their People, is either Imposture, or Charm. In the cost of these, and of the other invented parts of worship, particularly their Processions, another rite of heathenism, there is no measure put to the Pomp and Magnificence with which they study to adorn them. It is true they have no humane Sacrifices in the strictest sense: but no Religion ever taught the shedding so much human blood, nor made that so main a piece of Religion, of such merit, so certainly and so highly rewarded, as they have done: of which both the last and the present Age have received too sensible and too demonstrative a conviction. What reason then have we to value our Religion, which has so entirely freed us from such excesses and corruptions: since Idolatry does vitiate Religion in its Source and Fountain: it debasing the Idea of God, and bringing us to fancy him to be something like our selves. We own him to be a pure mind; that can be represented by no bodily figure: We worship

worſhip him in a ſpiritual manner: in acts and forms ſuitable to his nature. We worſhip him only, and pay no adorations to Angels or Saints: nor have we invented any parts of worſhip, beſides thoſe of his own appointment: We teach and practice Charity to Enemies, even to thoſe who hate us, and who we know would perſecute us, if it were in their power.

Another Conſideration, on which the *Jews* had juſt reaſon to value their Religion, was becauſe it was fixed and ſtated, in the *Books* of *Moſes*: no additions could be made to it, unleſs God had ſent a Prophet on a ſpecial Commiſſion, with particular Credentials: their Prieſts had not, as the Heathens, *Books* in their hands, that were kept as *ſecrets*, which the people might not ſee, and which they might vouch for any additions, with which they loaded them, as oft as it ſerved their ends. A written Law which every man might read as well as the Prieſts, was a vaſt ſecurity againſt fraud and Impoſitions. Upon the ſame account, we have juſt reaſon to ſet a high value upon our Religion, ſince it can be neither more nor leſs than what is contained in the Scriptures; we have no Article in *reſerve*, for which, as oft as we pleaſe *Tradition* may be vouched: We have no *infallible tribunal*, to coin new Articles, or impoſe new Doctrines upon the pain of Anathemas and Extirpation: How great that Tyranny is and how unbounded is eaſily enough imagined; when a man muſt believe a *blank*, and the *Church* has the filling up that *blank*: and when the more implicit and blind men are in their Faith, they are thereby eſteemed the truer Sons of the Church, which will have none enquire into what ſhe dictates. nor diſpute her commands: Whereas in ours, the *Officers* of the Church are only conſidered as men appointed to miniſter in *holy things*,

to

to ſerve and inſtruct the people, in the things of God, without being the Maſters of their Faith and Conſcience, we pretend to no other authority: and leave to the people entire, all the liberties of humane nature.

A 3*d.* Conſideration that did very particularly recommend the *Moſaical* Religion to the *Jewes*, was its purity: the juſtice and probity, the freedom from luxury, ſimplicity of Life, the reſtraint of appetite and paſſion, and the modeſty of deportment, that it enjoyned: theſe were great and noble Characters of a Religion that came from God, and that tended to make men in a good degree to reſemble him: for tho that was an imperfect Religion, yet the *Law of the Lord was pure, and his commandments were clean.* But all this in a much higher degree concurs to recommend to us, the Religion that by the bleſſing of God is received among us. We own the Goſpel in the ſame ſimplicity in which Chriſt and his Apoſtles delivered it: we teach that men muſt *deny ungodlineſs and worldly luſts*, and *live ſoberly, righteouſly and godly*, and that *without holineſs no man ſhall ſee the Lord*: we offer no other conditions, or means of ſalvation, but *Faith, Repentance*, and *new Obedience*: we oblige all perſons to the higheſt degrees of purity, and warn them to avoid every *ſin, the wages of which is death.* In a word, the main part of our Doctrine is, to convince the world of the indiſpenſible neceſſity of an univerſal holineſs, which muſt firſt poſſeſs a mans thoughts, and rectifie his intentions, and then run through his whole life, and govern all his Actions. We flatter no men with hopes of the after-game of a *Purgatory*, and a redemption out of it by *Maſſes*: we make no ſin to be ſlight or *venial*, nor do we teach that any duty is only a *council of perfection*; much leſs do we flatter Pride and Vanity by

by the Doctrines of *Supererrogation*: we do not pretend to ſuperſede the obligation of *loving God*, or of being truly *contrite for ſin*; nor do we teach any methods of ſupplying imperfect acts of Contrition, by the *Sacraments*, as if acts of ſorrow, which of their own nature could not be accepted of God, could be ſupplied by the *Sacraments*, and ſo become the means of juſtifying thoſe who are ſtill in the habits of ſin: we pretend to no other power of *Abſolution* but the *abſolving* from the cenſures of the Church, and the declaring men *abſolved* according to the truth of their Repentance.

Thus it appears, that we have much juſter grounds for ſetting a high value on the purity of the Chriſtian Religion, among us, than the *Jews* had for eſteeming their Law far beyond the Idolatry of the *Heathens*. If theſe are the moſt valuable things, as indeed what can be valuable, if they are not, then how particular a reaſon have we, to rejoyce in them, now when we have ſo fair and likely a proſpect of their being ſetled and ſecured to us, of their being no more undermined among us, by the practices of diſguiſed Enemies, by the engaging us into animoſities, and by ſubdividing us into parties, and ſo weakening us by our own follies, that we may become an eaſier prey to our Enemies: and while all theſe things grow to be ſafer and firmer at home, by the Protection that the *Crown* gives to thoſe who profeſs the ſame faith abroad. While we at home, are feeling the tender hand of ſuch a *nurſing Father* and ſuch a *nurſing Mother*, and while thoſe abroad, are not hoping to feel, but actually feeling, the happy effects of their *Favour* and *Protection*; then it is that we may with peculiar accents of *joy*, commemorate the bleſſing of this day.

When

When our almoſt withered *Roſes* begin to look freſh, and to open again, while the *Lillies* grow pale and fade: When *England* begins not only to recover the figure it once made, but puts on a new luſtre, and has an intereſt in *Europe* beyond what former times can boaſt; while our *Church* checks the pride of *her*, that has ſo long made the earth drunk with her *Sorceries*, and while ſhe animates thoſe other bodies that were either in their laſt Agonies, or very near them; then we have juſt reaſon, according to the words with which this Pſalm begins, to ſay, *O give thanks unto the Lord, call upon his name, make known his deeds among the people: ſing unto him, ſing Pſalms unto him, talk ye of all his wondrous works: Glory ye in his holy name, and let the heart of them rejoyce that ſeek the Lord.*

Let us conclude all with our moſt earneſt praiſes to God for thoſe who do now fill the *Throne*, with ſo peculiar a grace. May they live and proſper: May their Reign be long and Glorious, that we may ſtill have more and more reaſon to *remember the marvellous works that God has wrought for us, by their means: his wonders* in them, *and the judgments of his mouth*, ſecured to us by them. May we live ſo worthy of them, that we may long, long enjoy them, with all the acceſſions of Plenty and Peace. *Amen, Amen.*

F I N I S.

Books lately Publiſhed by the Lord Biſhop of *Sarum*.

A Diſcourſe of the Paſtoral Care. 8o.

A *Lent Sermon* before the Queen, *March* 11*th* 169¾. On 1 Cor. 1. 16.

Four Diſcourſes delivered to the Clergy of the Dioceſs of *Sarum*. I. Concerning the Truth of the Chriſtian Religion. II. The Divinity and Death of Chriſt. III. The Infallibility and authority of the Church. IV. Obligations to continue in the Communion of the Church. 8o.